

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

A Program for Religion

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Victor Hoag

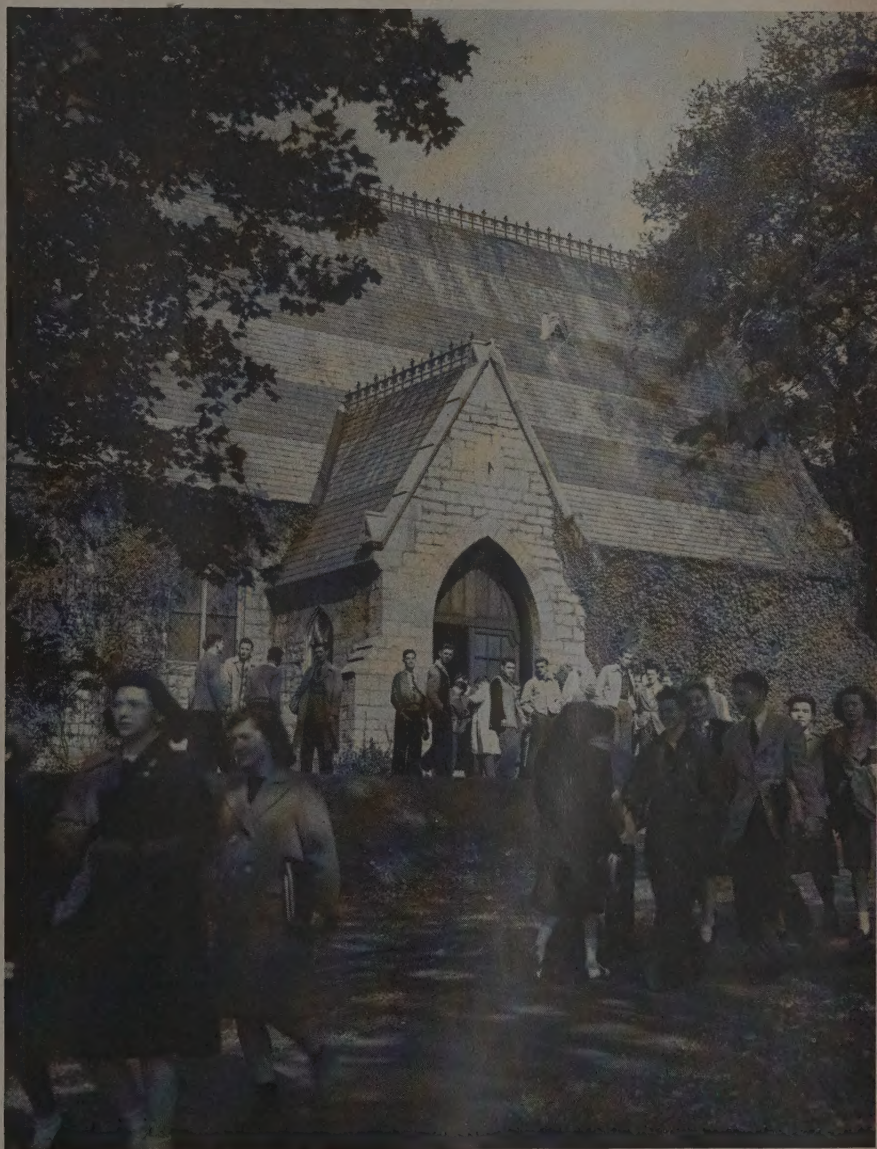
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Episcopate

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ST. JOHN'S CHAPEL

Campus activities at Hobart and William L. Smith Colleges, Geneva, N. Y., center around a Church program. [See page 11.]

A Service Leaflet for The Prayer Book Anniversary

The Service of the Holy Communion —1549—

Inasmuch as the year 1949 is being observed as the 400th Anniversary of the First Book of Common Prayer in English, many parishes throughout the country are contemplating using the Service of Holy Communion from the 1549 Prayer Book, provided, of course, such use has been authorized by the Bishop of the Diocese.

Now available for congregational use is *The Service of the Holy Communion—1549*—a leaflet of 16 pages, size 5½x8½ to be used by each worshipper during the service. Not only will this provide the worshipper with the form of the 1549 service but it will be a souvenir of this great anniversary.

Slight changes have been made, as follows: All references to King Edward VI have been adapted to The President of the United States; Any Rubrics which are pertinent to the service today—printed in Italic type; other Rubrics are printed in smaller type; two Exhortations have been omitted.

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LETTERS

Invalid Mass?

TO THE EDITOR: Controversial history seems repeating itself! About years ago the Rev. Henry Riley Gumme espoused the necessity of the "Epiklesis" in the canon of Consecration of the mass. Now the Rev. William H. Dunphy revisits the argument. As Fr. Gumme was refuted so I think Fr. Dunphy will be. If his contention (which as I understand it, is the necessity of the invocation of the Holy Ghost) then it would follow that a mass of the Roman Catholic Church and that of the Church of England is invalid and also that our Lord's own consecration was defective. To like the "Epiklesis" in the canon is one thing. To insist upon its necessity is quite another. The western theologians and liturgical scholars are against Fr. Dunphy's thesis, and I do not think that his opinion will change the general consensus to the contrary, which has obtained. Surely we of the west should look toward Rome and Canterbury and not to Constantinople.

(Rev.) ARCHIBALD C. KNOWLES, D.D.
Germantown, Pa.

Editor's Comment:

When the scholars disagree about these deep matters, we laymen are likely to be upset more than they expect us to be. The fact is, as all scholars agree, that the Prayer of Consecration is not a trick to make God do something He is reluctant to do, but a means whereby His Church reverently approaches Him to have Communion with Him in the Body and Blood of His Son. Whatever words the Church addresses to Him to express that intention are valid words of Consecration.

Understanding Lambeth

TO THE EDITOR: In a pamphlet entitled "Toward the Understanding of Lambeth," by the Rev. Gardiner M. Dainton to the clergy through the "Evangelical Education Society of the Protestant Episcopal Church," the author furnishes a fine example of special pleading based on sentiment; the degree of cogency in his argument reminds one suspiciously of a wide-meshed sieve. I should like to point out a few of his statements that are completely unconvincing.

THE OXFORD MOVEMENT

"The purpose of the Oxford Movement was . . . to restore many of the doctrines and practices of the Roman Catholic Church." From what I know of the Oxford Movement, this is simply not true. The purpose of the Oxford Movement was to recover the Catholic interpretation of the Church's Faith, whether Roman shared certain aspects of it or not. The Oxford Movement in its fundamental purpose was not concerned about the restoration of any practices. If a certain group within the Church later misunderstood the purpose of the Movement and defeated its true intention by falsely adopting Rome as the absolute criterion in faith and prac-

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... that was not the fault of the Movement and cannot be held against it. He also says: "While Anglo-Catholics would disagree . . . as to how much the Roman Doctrine should be restored, they would all agree that a considerable measure of it should be." This may be one of some so-called "Anglo-Catholics," but their position has no defense. The Rev. Mr. Day should have the honesty to recognize, admit, and likewise state that there are vast numbers of true *Anglican Catholics* who are not "Anglo-Catholics" in the derogatory sense and who positively do not favor the restoration of any doctrines peculiar to the Roman Church, but who do believe that all true Catholic doctrine is our heritage, whether Rome has retained it or not.

APOSTOLIC SUCCESSION

"The Evangelical affirms that the true apostolic Succession lies in the continuing fellowship of all who are 'in Christ' . . . and consequently is not and can never be limited to any sacerdotal order." If this were so, any layman could claim the rights of the official priesthood of the Church and the historic existence of that priesthood and the episcopate would be an arrogant usurpation by the clergy, past and present. "The Anglican Communion . . . must decide whether it seriously desires union with the great non-episcopal Protestant Communities, or whether it desires to move along the road that leads to submission to Rome." Submission to Rome is not and never has been posited as an alternative in the "reunion" movement and does not necessarily inhere in it at all. The alternatives are, rather, the establishment of a comprehensive Catholic Church untroubled by Roman heresy, and the annihilation of the Anglican Communion as a branch of the historic Church, which would in the nature of the case attend our submission to un-Catholic Protestantism.

The Rev. Mr. Day quotes the Committee on Church Unity of the Diocese of Virginia as reporting that no Protestant Church will agree to the Catholic doctrine of Apostolic Succession because . . . "they think history proves conclusively that God has used their ministers and their sacra-

ments as means of grace; and that therefore to acquiesce in the doctrine of Apostolic Succession would be to lie against God's acts in history." Is the fact that they think thus and so a proof in any measure? History rather sustains the Catholic view of Apostolic Succession, and Catholic-minded Christians and Churches think accordingly; is not their thinking, then, just as good a proof, or an even better one?

"EVANGELICAL"

The appellation "Evangelical" is becoming as disreputable as "Anglo-Catholic" is. Both are in themselves perfectly valid and legitimate terms, but both alike have been and are being grossly misused. *The true Faith is both Evangelical and Catholic*—let us remember that. Why deny half of a truth and set up the other half as the whole truth? We are not called upon to sell out the Church to either Protestantism or Romanism. We have a witness to bear for Christ as a true part of his Body. Let us bear that witness faithfully and without equivocation, distorting nothing, that all men may be drawn unto him.

(Rev.) THEODORE J. SCHNEIDER.

Emporia, Kansas

Offer From Chicago U.

TO THE EDITOR: The Episcopal Church Council at the University of Chicago wishes to be of service to a clergyman of the Episcopal Church who is desirous to study for an advanced degree at the University, in any subject.

To that end it has set aside \$1,000 for the months from October through June, in return for which it asks one-third of the priest's time, not including Sundays, for work among students under the direction of Canon Bernard Iddings Bell.

If anyone finds this offer attractive, will he please, as soon as possible, address the Council at 1321 East 56th Street, Chicago 37, Ill.?

JOACHIM WACH.

Chicago.

Greek Priest Needs Help

TO THE EDITOR: Can you help me help a Greek Orthodox priest in Athens with whom I am a pen-prayer friend?

The Rt. Rev. Archimandrite Titus Mattheakis, Rector of the Church of St. Panteleimon (Aharon), Athens, Greece, wants a harmonium. Probably if you give him this publicity, you might help this hard-working Greek priest realize his heart's desire. He has five priests and a deacon serving under him, and a Church School of 1500!

Fr. Mattheakis also needs Anglican magazines, theological books, and Sunday School material. He wants as many *English Bibles* with the Apocrypha as he can get. This material and other Anglican literature will help him help those in his charge who know or are learning English. I have sent him some of these things but your help will be needed to get him the supply he needs for that large parish of his in the city of Athens.

(Rev.) ENOCH JONES

Needles, California

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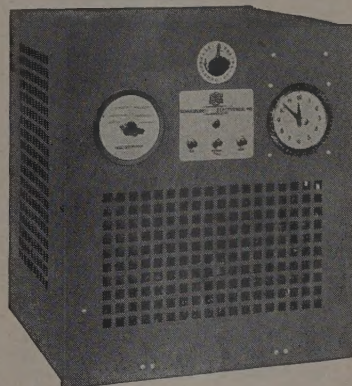
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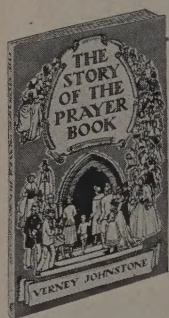


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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



State of the Sunday School

IN discussing our children's work, we should recognize that we are doing better in certain areas than in others. We need especially to examine our work by age-areas.

When dealing with our little children, say third grade and under, we are dealing with the raw materials of child life, and our approach is rightly child-centered. We realize that children have personalities. We try to give the right impressions, and to avoid heavy-handed blundering. In this area we are improving, and materials are improving. Since only a little doctrine need be introduced to children of this age, we can safely use some of the newer denominational texts, at least until our own new series appears. In the teaching of the youngest children we are gradually learning better teaching skills, and are coming to understand the mentality and religious concepts of the very young child.

In the middle years, say third through seventh grades, we also do fairly well. The element of *content* is more in evidence, and we actually teach lasting facts and skills about Bible, religious doctrine and practices, sacraments, etc. These are often only preliminary experiences, which should later be rounded out by more careful teaching. Here activity and self-expression are our special concern, although in this most teachers and Sunday schools are needlessly weak. The use of physical activity is not often geared to the religious topic, but is little more than the application of youthful vitality.

In this area—grades three to seven—our printed curricula, even considering the many systems published and purchased, are fairly tested, and we could get along for a while with what we have, and try to improve our *methods*. The very fact that we have so many systems, and must choose, puts the emphasis on the teaching staff, not on the perfected, official text. Note that in the above two areas the form of class-grouping fits readily into the 100-year-old pattern of Sunday school: opening service, followed by classes, sandwiched in between the early and the late services. It is a childhood zone, not yet having contact with normal adult parish life.

The area starting with the age of Confirmation is known as "secondary" schooling, although in too many parishes it is still merely an overflow of the children's program. *Here we have made a mess of it.* Here something drastic must be done.

Until children reach this age, their attendance is but fair. But young people high school age attend Sunday school with increasing irregularity. Or rather individual pupils begin to choose between the Sunday school and other activities between the Sunday school and nothing. Of ten children who started in our first grade of Sunday school, not five actually graduated from the twelfth grade. Is the fault of "those difficult adolescents?"

Not only does attendance feather out, but the quality of the teaching breaks down, or is practically non-existent. We have tried many things. We have offered year courses of value, but not fitted into a full high school plan. We have tried discussions, current topics. We have approached the youngsters from the side of their interests (imagined), on their social side, through their play. But still *we have no dignified and respected Sunday high school department.*

Three approaches to improvement are here suggested in bare outline:

1. Along the line of teacher-training, quantity as well as quality of teaching is important. Here character, charm, force, determination, and spiritual drive are required of the teacher. If we had a better form for our school, perhaps we could enlist more of our best people.

2. As to curriculum, our printed texts are unrelated; there is no over-all official scheme. The proposal that we have shorter units than can be completed in less than a year, has raised the plan of offering *quarterly* topics and texts, with some 16 or more elective units. Here, some fine teachers might be enlisted if we could ask them to take just 13 weeks.

3. As to a better time and form are a tradition of a *real school*, clearly we must give dignity and purpose to our upper department. It must connect with coming adult experiences, especially as to communicant habits. There should be real tests, passing marks, and credits. You are either a graduate, or you are not. In most parishes, these older pupils have their "worship" in the back seats of children's service. They need something more helpful. These pupils might now attend a normal adult service as part of their schooling. In any case, the whole age-group and our program needs to be studied and something radically new attempted. It will call for the advice and sharing of many parents and experts, and some patient experimenting. To see this pressing need is the first step.

SECOND SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Alabama Elects Rev. Randolph R. Claiborne, Suffragan

The Rev. Randolph Royall Claiborne was elected Suffragan Bishop of the diocese of Alabama at a special convention which met at All Saints' Church, Birmingham, April 20th. The election came on the sixth ballot of the laity and on the seventeenth ballot of the clergy. Mr. Claiborne accepted the election, contingent upon securing the necessary canonical consents.

The Suffragan Bishop-elect has been rector of the Church of the Nativity, in Huntsville, Ala., since 1938 and has served the diocese of Alabama in several important capacities. As a member of the executive council he has been chairman of the department of Christian education and has had general supervision of all diocesan camps and conferences. He has represented the diocese as a deputy at the last two meetings of General Convention.

Mr. Claiborne was born in Farmville, Va., on November 7, 1906, the son of a clergyman. He is a graduate of the University of Virginia and of the Virginia Theological Seminary. After his ordination in 1931 he served as rector of St. James' Church, Macon, Ga., and priest-in-charge of St. Andrew's Church, Fort Valley, Ga., until assuming the rectorship of the Nativity.

According to the plans outlined by Bishop Carpenter of Alabama, at the annual convention in January, the new bishop will have charge of the mission churches of the diocese.

OTHER NOMINATIONS

Others who were nominated were: the Rev. James W. Brettman, St. John's, Montgomery, Ala.; the Rev. B. B. Comer Lile, Christ Church, Alexandria, Va.; the Ven. Vernon C. McMaster, Holy Comforter, Montgomery, Ala.; the Rev. Robert A. Magill, St. John's, Lynchburg, Va.; the Rev. Robert Y. Marlow, Holy Comforter, Gadsden, Ala.; the Rev. William H. Marmion, St. Mary's, Birmingham, Ala.; the Rev. Edgar L. Pennington, St. John's, Mobile, Ala.; the Rev. Marshall E. Seifert, All Saints', Birmingham, Alabama; the Rev. Thorne Sparkman, St. Paul's, Chattanooga, Tenn.; the Rev. Louis O.

Thomas, Trinity, Natchez, Miss.; the Rev. John C. Turner, Advent, Birmingham, Ala.; the Very Rev. Richard S. Watson, St. Mark's, Seattle, Wash.

Schedule Consecration of Rev. R. F. Gibson, Jr.

The Presiding Bishop has taken order for the consecration of the Rev. Robert F. Gibson, Jr., D.D., Suffragan Bishop-elect of the diocese of Virginia.

The Consecration service will be held in Immanuel Chapel of the Virginia Theological Seminary at Alexandria, September 8th, at 11:00 AM.

The former Presiding Bishop, the Rt. Rev. Henry St. George Tucker, will be consecrator, with Bishop Goodwin of Virginia, and Bishop Mason, Suffragan of Virginia, as co-consecrators.

The Bishop-elect will be presented by Bishop Brown of Southern Virginia and Bishop Phillips of Southwestern Virginia. The sermon will be preached by Bishop Strider of West Virginia. Litanist will be Bishop Dun of Washington. One of the attending presbyters will be the Bishop-elect's father, the Rev. Robert F. Gibson, Charlottesville, who was formerly executive of the Department of Publicity of the National Council. The other attending presbyter will be the Rev. James A. Mitchell, Englewood, N. J., who is a cousin of the Bishop-elect.

The Rev. John H. Fitzgerald of Brooklyn, secretary of the House of Bishops, will be registrar.

UNITED NATIONS

Prayer Chamber in New Headquarters

A special chamber for prayer and meditation will be set up in the new headquarters of the United Nations, now under construction in midtown Manhattan.

In issuing a directive to Wallace K. Harrison, chief planning architect, to establish the prayer chamber, Secretary General Trygve Lie put the United Nations on record as making its first official act of deference to the concept of a Supreme Being.

Plans call for the installation of a simple, non-denominational prayer room in a sequestered area of the six-block project. It is believed the Secretary General's instructions comply with persistent demands from believers throughout the world that the new headquarters include facilities for worship by members of all faiths.

Although the directive was issued several weeks ago, it was kept secret until the designers were able to work out some delicate problems. Among these was the planning of a prayer room which would be acceptable to the fifty-eight member nations and all the world's religious sects.

[RNS]

PUBLIC AFFAIRS

300 Suggest Alternative for Atlantic Pact

The conviction that "Capitalism and Communism not only can but must live together in the same peaceful world," is the basis for the "constructive and honorable" alternative for the North Atlantic Pact proposed by an open letter to Congress. The letter, signed by more than 300 prominent Americans, urges Congress to reject the North Atlantic Military Pact and calls upon President Truman to initiate direct negotiations with the Soviet Union to settle outstanding differences. It was released April 10th by its initiators, James C. Baker, Methodist Bishop of Los Angeles, and president of the Council of Bishops of the Methodist Church; Clarence E. Pickett, secretary of the American Friends Service Committee; and T. O.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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Thackrey, former editor and publisher of the New York Post.

Declaring that "if the present pattern of measures and countermeasures by our country and Russia persists," it can lead only to "a war which neither nation can win and in which mankind can be destroyed," the letter's signators charge that the North Atlantic Pact will make the situation even more critical than it is now.

The North Atlantic Pact, the letter charges, will "retard recovery in Western Europe" and "irrevocably commit us to a fatal two-world policy." The Pact and "counter-measures it provokes," says the letter, "will intensify an arms race that will impoverish all people and may end only in a war of extinction."

The letter, initiated by Bishop Baker, Mr. Pickett, and Mr. Thackrey, as private citizens and not as representatives of their organizations, is signed by over 300 Americans from all parts of the country who are leaders in their professions, in churches, and in civic organizations. Among those who signed the letter are:

Emily Greene Balch, Nobel Prize winner and honorary president of the Women's International League for Peace and Freedom, Wellesley, Mass.; Bishop Robert N. Brooks, Methodist Church, New Orleans, La.; Don Chapman, president, Montana Farmers' Union; Burton P. Fowler, principal, Germantown Friends School, Philadelphia, Pa.; Prof. Fowler Harper, Yale Law School; Lucius Harper, executive editor, *Chicago Defender*; Dr. Paul Hutchinson, editor, *Christian Century*, Chicago; Dr. David D. Jones, president, Bennett College, Greensboro, N. C.; Author Thomas Mann, Pacific Palisades, Calif.; Prof. Broadus Mitchell, Rutgers University; Dr. Walter G. Muelder, dean, Boston University School of Theology; Prof. Frank Oppenheimer, University of Minnesota; Pianist Artur Schnabel, New York City; Bishop V. O. Weidler, Evangelical United Brethren Church, Kansas City, Mo.

Churchmen signing included Bishop Mitchell of Arizona, retired; Bishop Stoney of New Mexico; Bishop Littel of Honolulu, retired; Bishop Moulton of Utah, retired; the Rev. William B. Spofford, editor of the *Witness*; Dr. Guy Emery Shipley, editor of the *Churchman*; the Rev. Harold V. Myers, vicar, St. Paul's, Portland, Ore.; and Prof. Vida D. Scudder, Wellesley College.

C.W.S.

Needs Are Selective

"The greatest immediate material need in Europe is for men's complete warm suits and trousers," stated Mr. Wayland Zwayer, Church World Service Secretary for Europe, on his recent return from Germany, Austria, and France, where he observed in particular the work



DR. VISSER 'T HOOFT: On a six weeks' speaking tour.

being done on behalf of refugees and displaced persons.

Speaking in reference to the Church World Service 1949 contributed-supplies goal of 8,000,000 lbs. of clothing, shoes and bedding, Mr. Zwayer said, "In Germany, Austria, Yugoslavia, France—any country which has a refugee population—the need for good warm clothing continues, and has been increased in areas of new refugees, such as Greece. This refugee problem makes it imperative that the C.W.S. goal of contributed supplies be met or surpassed."

"The material needs are great, but they are of a selective nature. If the right kind of supplies can be channeled to the right spots in Europe, a great deal can be accomplished by the churches in alleviating human suffering. Christian institutions, youth camps, and refugees, whose numbers are increasing, are the focal points to which these supplies must be applied."

"Not only refugees in general," Mr. Zwayer continued, "but the particular problems of the displaced persons present an urgent challenge to American churches. There are 200,000 Protestant and Orthodox displaced persons in camps in Europe. They look to us to provide the assurances required by present legislation to help them come to America. When one talks to them in the camps, he realizes what faith they are placing in the Christians in America."

Mr. Zwayer went to Europe to attend the meeting of the Board of Managers of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches in Geneva. He also attended the annual Conference of Secretaries at Bexles-Bains, Switzerland.

VISITORS

Dr. Visser 't Hooft to Tour U. S. and Canada

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches in Geneva, Switzerland, arrived at La Guardia Field, New York, after a flight from Paris.

Here on his first visit since 1947, Dr. Visser 't Hooft is making a six-week speaking tour of the United States and Canada. Over-all purpose of his trip, he said, "is to coordinate matters within the World Council."

Questioned about the presence of missionaries in Communist-held areas of China, he said "a real attempt" would be made to carry on missionary work in such sections. "I am not pessimistic about the fate of the Church in the Communist areas," he said, "because such pressure on the Church often creates a very real revival and the Church becomes dynamic."

CHURCH LIVES IN RUSSIA

Dr. Visser 't Hooft said the Christian Church was still alive in Russia itself and "a power to be reckoned with." He predicted that the Church there would have to change its traditions, but that "it will live."

While he is in the United States, Dr. Visser 't Hooft plans addresses at interdenominational church gatherings in New York City; Washington, D. C.; Atlantic City, N. J.; Providence, R. I.; Buffalo, N. Y.; Rochester, N. Y.; Richmond, Va.; Montreat, N. C.; and Chicago.

His tour of Canadian cities will be made under the auspices of the Canadian Council of Churches. [RNS]

THE MINISTRY

Dr. Melish Is No Longer Rector at Holy Trinity

By the Rev. GREGORY MABRY

On April 24th Dr. John Howard Melish announced that he would appeal the New York Supreme Court order upholding his removal as rector of Holy Trinity Church, Brooklyn. At the same time Dr. Melish rejected a compromise offer made by Bishop DeWolfe of Long Island through Supreme Court Judge Steinbrink. The offer suggested that Dr. Melish continue as rector and the recent election of Holy Trinity vestrymen be validated on the condition that Dr. Melish's son withdraw from his position as assistant rector within 60 days.

Dr. Melish and his son sat in the congregation at the April 24th Holy Trinity services which were conducted by the Rev. Bradford L. Young, Dr. Young,

rector of Grace Church, Manchester, N. H., had been curate to Dr. Melish for 14 years.

"From April 4, 1949, Dr. Melish ceased to be the rector of Holy Trinity Church," ruled Judge Meier Steinbrink in his decision handed down on April 20th, after a two-day trial in the New York Supreme Court, sitting in Brooklyn. The case resulted from the controversy between the vestry of Holy Trinity Church, Brooklyn, and the rector, the Rev. Dr. John Howard Melish, over the "outside activities" of the latter's associate minister and son, the Rev. William Howard Melish.

In a cogent and eloquent decision, which took one hour and twenty minutes to deliver, Judge Steinbrink, step by step, reviewed every phase of the Melish case. In his conclusion the judge found that the parish of the Holy Trinity is torn by dissension over the "outside activities" of the assistant minister, and that the assistant minister is upheld by the rector in pursuing these activities. He found that the "outside activities" had included the chairmanship of the National Council of American-Soviet Friendship; an organization listed as "subversive" by the Attorney General of the United States; that Mr. Melish had cooperated with groups which contained self-avowed Communists in promoting projects allegedly of questionable purport, and that he had written and published articles supporting such projects, including articles for *The Daily Worker*, a Communist organ published in New York. He held that the vestry had acted within its rights in the performance of canonical and legal duties, by objecting to the "outside activities," inasmuch as "the younger Melish received wide publicity in all this as assistant rector of Holy Trinity Church."

Judge Steinbrink said that it required "restraint" on his part from commenting on the "special parish meeting" held by the rector and certain parishioners on March 7th, but he termed it "a rump convention," and its "impeachment" and "ousting" of the nine complaining vestrymen as a "purported removal." He declared the meeting "null and void." He commended the several attempts of Bishop DeWolfe of Long Island and the vestry to resolve amicably the difficulties with the rector. He expressed gratification over the canonical procedures followed by the parochial and diocesan authorities in the case, and admiration for the canons of the General Church and the diocese which provided for them; and he was satisfied that scrupulous care had been exercised to see that all concerned had been given a full and fair opportunity at the hearing of the case before the diocesan standing committee on February 15th and 16th.

The Judge then read from the Offices of Instruction in the Book of Common Prayer, regarding the office of a Bishop; and the solemn vows taken by a priest at ordination in answer to the two questions asked the ordinand by the bishop, "Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?" "Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourself to their godly judgments?"

The Judge then quoted the decision in the case of *Watson vs. Jones* in 80 U. S. Reports, in which it is pointed out that by the structure of our government civil liberties are safeguarded from religious interference and vice versa. He commented, "If ever we depart from this it will be a sorry day for America, for then the historic separation of Church and State will be at an end. The founders of our nation recognized this in 16 pregnant words in our Constitution when they wrote, 'Congress shall make no law respecting the establishment of religion nor prohibiting the free exercise thereof.' This must forever remain one of the foundation stones of our nation. When that stone crumbles our nation will crumble with it."

On those bases he found the Bishop's judgment legal, canonical, logical, and, he added, charitable. He declared, "There is no material issue of fact in the case; the records make clear what the facts are. The vestry had a right to act as it did. I confirm the judgment and decree of the Bishop. Dr. Melish ceased to be the rector of Holy Trinity Church on April 4, 1949. All cross claims are denied and dismissed. And no costs are granted to either side."

On application of the attorneys for Dr. Melish and the Committee to Retain Our Rector, Judge Steinbrink granted a 10-day stay of execution of the decision "on the condition that there be no meeting of the so-called vestry, or any act by either the rector or his associate." This concession was made in order to allow Dr. Melish time to file an appeal, if he wished, with the Appellate Division.

The trial created unusual interest throughout the city, and the court-room was packed to the last seat and with as many standees as could be accommodated.

PARISH MEETING

On the evening of April 18th, while the trial was in progress, the stated annual parish meeting was held, over which Dr. Melish presided, and at which one

warden and three vestrymen were elected, to fill the places of those whose terms legally expired at the time of that meeting. As had been anticipated, they were succeeded by four avowed Melish supporters. A fifth Melish supporter was chosen to fill the unexpired term of a vestryman who resigned on account of ill health. This election gave Dr. Melish the assured backing of six members of the 11-man vestry.

However, legal opinion questions the validity of the election, since Dr. Melish presided and exercised the right to pass on the qualifications of voters, a duty assigned a rector by the laws of the state of New York. Since Judge Steinbrink's decision declared that Dr. Melish ceased to be rector on April 4th, and because the judge had referred to the newly elected vestrymen as "the so-called vestry," it would seem conclusive that unless a higher court over-rules his decision the election was null and void. In that event, under the Religious Corporation laws of the state of New York, the vestrymen whose terms expired at the annual meeting legally continue in office until their successors are legally chosen. Since there is no question as to the legality of the six old members of the vestry, they can carry on the affairs of the parish.

Upon the conclusion of his decision Judge Steinbrink said, "I repeat that I regret the necessity of having to pass upon a litigation of this kind. Dr. Melish and I have been friends for fully 30 years." Then addressing the parishioners present he pleaded with them "to do all you can to bring peace to your troubled ranks." Referring to the recent observance of the Resurrection, he pointed out that "it was a far greater miracle than composing your differences," so closing a distressing litigation on the highest spiritual note, even as he had conducted the trial all the way through on the highest level of dignity and decorum.

INTERCHURCH

Polish National Catholic Priest Assists at Episcopal Service

For the first time since the achievement of inter-communion between the Episcopal Church and the Polish National Catholic Church, a priest of the Polish National Catholic Church assisted at a celebration of the Holy Communion in an Episcopal Church in the diocese of Western New York.

The Rev. Joseph A. Pron, assistant pastor of the Holy Mother of Rosary Cathedral in Buffalo, a Polish National Catholic Church, assisted the Ven. Samuel N. Baxter, Jr., archdeacon of the diocese, at the 8 o'clock celebration of the Holy Communion at the Church of the Good Shepherd in Buffalo on Easter

Day. At the 11 o'clock service, Fr. Pron assisted Bishop Scaife of Western New York.

The parish, one of the largest in the diocese, has been vacant for several weeks, and the new rector will not arrive until May 1st.

ROMAN CATHOLICS

Archbishop Cushing Steps Into Boston College Case

Archbishop Richard J. Cushing has rebuked four Roman Catholic laymen dismissed as teachers by Boston College, Boston, for teaching "ideas leading to bigotry" and has "silenced" a Jesuit priest who defended them.

Those involved are Dr. Fakhri Maluf, assistant professor of philosophy; Charles Ewaskio, assistant professor of physics; James R. Walsh, instructor of philosophy; and David D. Supple, a teacher of German at the Boston College High School; and the Rev. Leonard Feeney, S.J.

The teachers were dismissed, according to the Very Rev. William L. Keleher, S.J., president of the college, four months after they were warned against speaking "in class and out, on matters contrary to the traditional teachings of the Catholics." They had complained that students in Boston College classes were being taught that salvation can be won outside the Roman Catholic Church; a man can be saved though he does not hold that the Roman Catholic Church is supreme among churches; a man can be saved without submission to the Pope.

Fr. Feeney, director of St. Benedict's Center, Cambridge, Mass., was formerly literary editor of *America*, national Roman Catholic weekly published by the Jesuits in New York City, and at one time was a professor of English at Boston College.

Archbishop Cushing has stated that he has deprived Fr. Feeney of his priestly prerogatives because of "grave offenses against the general laws of the Catholic Church" and warned that any Roman Catholic attending St. Benedict's Center faced the penalty of forfeiting "the right to receive the sacraments of Penance and the Holy Eucharist."

Before the Archbishop's censure the four teachers disclosed that they had appealed their ousters directly to the Pope. Vatican sources have stated that jurisdiction is in the hands of Archbishop Cushing.

NEW CATECHISM

On April 21st a new catechism was issued by the Confraternity of Christian Doctrine, a group of Roman scholars, who have been working more than 12 years on the project. The catechism, for

secondary schools and colleges, marks a major revision of a standard religious textbook which has been in use since the 1880's.

Officials of the National Catholic Welfare Conference have pointed out that the catechism has a bearing on the Boston situation in that it states that persons "who remain outside the Catholic Church through no grave fault of their own and do not know it is the true Church, can be saved by making use of the graces which God gives them."

The catechism sets forth the Roman teachings on war, government, labor-management relations, as well as purely religious matters.

SEAMEN

Church Institute Reports on Work

Seafarers of all creeds, races, and nationalities were served 1,124,311 meals at the Seamen's Church Institute in New York City during 1948, according to the institute's 114th annual report, just published.

Believed to be "the largest shore home in the world for seamen," the 13-story institute provided 335,799 lodgings at moderate cost, handled 133,236 pieces of luggage, made 16,350 credit loans, distributed 6,481 Christmas boxes to ships' crews and located 289 missing sailors.

The report said that an average of 7,500 seamen enter the institute daily. [RNS]

TELEVISION

Confirmation Seen First Time

The apostolic rite of the laying on of hands was televised for the first time April 10th when Syracuse's first television station WHEN broadcast the Confirmation of 25 persons by Bishop Peabody of Central New York at All Saints' Church, Syracuse.

The first four minutes of the television program were devoted to an explanation by the announcer of what Confirmation is and what it is not. The announcer also explained the duties and powers of a bishop, and why a bishop confirms. Then, while the announcer continued his commentary the television audience watched scenes (filmed the previous morning) of young women donning their veils, of the procession, of Bishop Peabody celebrating Communion. More scenes showed the Bishop actually confirming, showed him receiving nine from the Romans, showed the laying on of hands, the blessing, and finally the Bishop shaking hands at the door.

Officials of the diocese of Central New York consider television a good teaching

aide and a good opportunity to reach the unchurched, and so established a working relationship with WHEN some weeks before it went on the air last December.

All Church events in Syracuse are covered by photographers, and pictures that go to the newspapers are also submitted to the television station where they are flashed on a daily 10 PM newscast.

Diocesan officials are currently negotiating with a new television station WKTU, which will open in Utica, N. Y., on June 1st.

MARRIAGE

States Weigh Bills for Stricter Marriage Regulations

Proposals for changes in state marriage laws, most of them for more stringent requirements, have been widely introduced in state legislatures throughout the country this year, a survey discloses, but comparatively few such bills have been enacted thus far.

Georgia has a new law requiring premarital examinations for venereal disease, but the Georgia lawmakers rejected another bill calling for a five-day waiting period between the application for and issuance of marriage licenses. The new premarital examination act requires that anybody getting married in Georgia after the effective date of the act (six months from the time of the governor's signature) will have to present a doctor's certificate that he or she does not have syphilis. Georgia is the 45th state to approve legislation requiring health certificates for marriage.

New Jersey's legislature enacted a bill restoring to municipal court jurists the right to perform marriages. Passed by the Tennessee legislature was a bill prohibiting any person under 18 years of age from performing a marriage ceremony in the state. A bill to raise from three days to five the waiting period between marriage license application and issuance was rejected by the South Dakota legislature.

Unsuccessful efforts were made in New Mexico to obtain passage of bills to establish a three-day waiting period before marriages and requiring health certificates to obtain a license, while a premarital health test bill also was turned down by the Nevada legislature.

Bills relating to marriage laws are still pending in many state legislatures. The performance of marriage ceremonies by child ministers would be outlawed by two California bills, both of which provided that the clergyman must be at least 21 years of age. Under another California bill, marriage license applicants would have to undergo cross-examination by the county clerk as to age claims, previous

marriages, and the like. The clerk, if in doubt, could demand sworn statements, divorce decree records, birth certificates, etc. Another California bill would permit the issuance of licenses for marriages of white persons to Negroes, Mongolians, or members of the Malay race, now forbidden by state law. Also before the California legislature is a bill under which pre-marital physical examinations would have to be given through laboratories approved by the State Department of Public Health.

Bills introduced in the Texas legislature would stipulate a three-day wait before issuance of marriage licenses and would require both parties to present laboratory certificates showing each to be free of social disease before being granted a marriage license.

A bill to tighten marriage license laws in Connecticut calls for a notarized affidavit of consent from parents when minors seek to be married. Proponents of the bill said that many times these certificates have later been shown to be forged. The bill also would limit the effective time of a marriage certificate to 60 days. Part of the point to a certificate is the health examination of prospective couples and the longer a certificate remains in force after the examination has been made, the more likely the information is to become outdated, the bill's proponents said.

Pending in South Carolina is a bill providing for a waiting period of three days before the issuance of a marriage license and requiring the filing of a certificate by both parties to the marriage that they have been examined by a physician and found free of venereal disease.

Legislation to outlaw common law marriages has been proposed in Oklahoma. An Ohio bill would abolish common law marriages and extend from five to 30 days the waiting time between applications for and issuance of marriage licenses.

Introduced in the Michigan legislature was a bill to outlaw "lonely hearts" clubs. It would ban publications printing or listing matrimonial opportunities and would class them as obscene literature.

Alabama's legislature, which convenes in May, is expected to receive a bill aimed at outlawing child marriages. The proposed legislation would require both parties to a proposed marriage to appear personally before the judge of probate.

[RNS]

MERGER

A Step Closer to United Church of Christ

The movement to merge the Congregational Christian Church with the Evangelical and Reformed Church was,

on April 21st, one step closer to its goal. The General Synod of the Evangelical and Reformed Church voted, 249 to 41, to approve a set of interpretations adopted by the Congregational Christian Churches' general council last fall.

The next step will be for the 34 individual synods of the Evangelical and Reformed Church to consider the interpretations. The General Synod and 33 of the synods have already approved a Basis of Union. The Congregational Christian Church gave the union final approval last February 5th.

The merger would create the United Church of Christ. The new Church would have about 9,000 congregations and two million members distributed among every state in the nation. The combined wealth of the union would be about \$258,000,000.

WORLD COUNCIL

Contact With Hungarian Churches Will Be Maintained

Dr. John Victor, a Budapest Reformed minister, who came to Geneva recently as a special envoy of the Lutheran, Reformed, and Methodist Churches in Hungary, was "warmly welcomed" by leaders of the World Council of Churches. This announcement was made by the press department of the World Council.

The announcement said that after listening to an explanation of the Hungarian situation from Dr. Victor, the World Council leaders reaffirmed the stand taken by the Council's Amsterdam Assembly for maintaining religious freedom and spiritual contact with all member Churches, irrespective of the political situation in respective countries.

In Hungary Dr. Victor has replaced Dr. Eugen Sebestyen as professor of dogmatics in the Budapest Theological Seminary. Dr. Sebestyen has been a leader in Hungarian Protestantism for the past 30 years. Dr. Victor had also recently been made editor of *Elet es Toro*, the Reformed Church Weekly.

The Rev. Julius Murakozy, former editor of *Elet es Toro* has just resigned as clerk of the Danubian District of the Hungarian Reformed Church.

Mr. Murakozy's ouster from the editorship came after the Church paper had printed a resolution on Church reform drafted by Bishop Ladislaus Ravasz, former bishop of the Danubian District. Government authorities protested that a sentence in the resolution had a political allusion and demanded that immediate action be taken in the matter.

Summoned by Bishop Albert Bereczky, ministerial president of the Church, Mr. Murakozy suggested that the paper cease publication, but Bishop Bereczky decided

it should continue to appear, but under a new editor.

Dr. Victor is the founder of the Hungarian branch of the World Christian Student Federation. [RNS]

FEDERAL COUNCIL

Nation-Wide

Evangelistic Crusade

Plans for the "greatest evangelistic campaign ever undertaken by the Christian Churches of America" were announced in New York after an all-day meeting of the Department of Evangelism of the Federal Council of Churches.

The nation-wide Christian crusade, it was said, will be carried on through a 15-month period beginning next October 2d on World Communion Sunday. It has the "assured cooperation" of 42 Protestant denominations, including 15 denominations which are not members of the Federal Council. The 42 Churches have a combined membership of over 35,000,000 persons.

NATIONAL COMMITTEE

Dr. Edwin T. Dahlberg of Syracuse, N. Y., chairman of the evangelism department, said the crusade would be directed by a national committee of 62 members composed of all the denominational secretaries of evangelism, representatives of interdenominational agencies, pastors, and others. Prof. Elmer G. Homrighausen of Princeton (N. J.) Theological Seminary, will act as crusade chairman.

OBJECTIVE

Five-fold objective of the crusade, as outlined by the Department of Evangelism, is as follows:

"1. A spiritual quickening of the ministry and membership of the churches. Christians today need to be motivated and empowered for their evangelistic responsibility.

"2. The reaching and winning of the vast unchurched multitudes of the nation for Christ and His Church through every worthy means and method.

"3. The careful instruction and assimilation of every new member who is brought into the membership of the churches.

"4. The enlisting of all members who have moved to new communities and have failed to identify themselves with any local church where they now live.

"5. The vital transformation of persons through Christ, so that Christian personalities shall be developed in the home, business, politics and in all other human relationships in order that these new persons may in turn produce a more Christian society." [RNS]

TURKEY

Americans Find Familiar Services

American Churchpeople in Turkey find familiar Prayer Book services at Christ Church in Istanbul. The Church is a British memorial built after the Crimean war. Anglican services are also conducted at Ankara, the capital, and at Moda, Izmir, Bornova, and Buca. Turkey is in the far eastern section of the long Church of England diocese of Gibraltar, which reaches from the coast of Portugal to the shore of the Caspian Sea.

Bishop Horsley of Gibraltar and his archdeacons and civil chaplains minister to British and other English-speaking people at seven places in France, ten in Italy and Sicily, others in Greece, Malta, Spain, and Switzerland. At present no chaplains are resident in Yugoslavia, Romania, or Bulgaria, but the Bishop visits there and exchanges courtesies with the authorities of the Eastern Orthodox Church. He recently visited Belgrade and Sofia and was later to go to Bucharest.

The number of clergy now available is but one-third the number active before the war. But the staff of 22, spread out thinly and aided by 17 lay readers, holds services and does as much pastoral work as possible in more than 40 places, from Lisbon, 3,000 miles eastward, to Baku.

The Church of England's Mediterranean Mission to Seamen (M.M.S.) works within the diocese, and its port chaplains visit hundreds of ships, British, American, Dutch, and others. It has befriended one lonely Chinese sailor, a patient for more than a year in a Gibraltar hospital.

Ministry to American Churchpeople is frequently mentioned in the Bishop's and chaplains' reports. For instance reports recently had news of the baptism of an American colonel's infant son at Trieste; of an American national holiday observed at St. George's Church, Lisbon; of coöperation with American consuls at Marseille, Naples, Milan, and Palermo.

When the American consul at Cannes reported to the M.M.S. chaplain that several American ships were arriving, the chaplain visited them, turned over to the ship's chaplain large numbers of books and magazines, and arranged for voluntary attendance of officers and men at a Sunday service on shore. At Milan the American consul's wife and daughter were confirmed. In Ankara a congregation of 80 included many Americans. The British chaplain in Rome writes that "a large party of American tourists were glad to find All Saints' Church open at 8 AM."

The diocese has been supported since its organization in 1842 by endowments

administered through the Colonial Bishops' Fund, a Church of England organization which in the past hundred years has endowed or aided in endowing more than a hundred bishoprics outside England. Depreciation of endowments has made a serious decrease in available funds. The diocese, with the endorsement of the Archbishop of Canterbury, is starting a long-term effort to increase its endowment funds, both by current capital gifts and by encouraging provision of legacies and bequests.

CHINA

Christian Leaders Weigh Approach to Communism

By NATALIE HANKEMEYER

Sixty-Seven Christian leaders — forty Chinese and twenty-seven missionary — held a one-day meeting in Shanghai to pool opinions on the present political situation as it affects Christian work and to clarify their thinking about problems ahead. No resolutions were passed but a summary of the discussions will be circulated to other key persons unable to be present.

One veteran missionary told this correspondent following the conference that it was "amazing and inspiring" to see how much better prepared his colleagues are to meet the challenge of Communism now than they were last November.

Some of the points brought out in discussion were:

The Communist movement in China is fired by such fanatical zeal as has seldom been seen in the four thousand years of Chinese history. Christians must seek to maintain an honest, unprejudiced, and open mind toward it, to separate the gold from the dross.

In the same objective spirit, the accomplishments of the Christian movement in China must be weighed against its failures. If it has relied too much on outside help, it now must build up its indigenous strength. Christians must forget differences and unite their efforts.

Christians should look for every good element in the situation, watch for "the breaks," seize opportunities, be adaptable as to methods, willing to sacrifice non-essentials.

Communist leaders Mao Tse-tung and Chou En-lai, questioned about religious freedom, have replied that there will be freedom of belief but also freedom of non-belief. There is need for Christian "apologists" such as those of the early centuries of Christianity.

In the discussion of Church administration, it was recognized that the use of the laity had been comparatively neglected. In the future, more effective lay

leadership must be developed. Also, to many persons still think of the Church as a foreign institution. Administrative responsibility must continue to be shifted from missionaries to Chinese. New programs must be mapped out to show that Christianity is a practical, working religion, closely related to the welfare of the common people, whether spiritual, social or economic. Overlapping organizations, dead wood, must be cut out.

On Christian education, it was brought out that schools must take the utmost possible advantage of the declarations of authorities relating to freedom. Academic integrity must be maintained. Schools must continue to control the admission of students. There is need to think out Christian philosophies of property and production and also to study other philosophies of life.

Schools must strengthen relations between Church and school, between middle school and college. Schools must strengthen alumni associations, promote parent-teacher associations, and work to Christianize the home.

As regards Christian work for youth, speakers pointed out that students have a special place in Chinese national life. They are a strategic group, deeply concerned with politics, and are the spearhead of the common people. Chinese youths are comparatively mature because they are in close touch with realistic life problems. They are dissatisfied with the status quo and demand radical change.

Linked with the masses, students can make a significant contribution to the welfare of the common people. Christian workers must help youth not only to solve its own problems but also make this contribution to the common people.

[RNS]

HUNGARY

Says Government Will Resist UN Attempts to "Save" Mindszenty

Hungary's Communist-dominated government is determined to resist any attempts made through the United Nations to "save" Joseph Cardinal Mindszenty, imprisoned Primate of Hungary, Deputy Premier Matyas Rakosi declared in Hungary, according to Religious News Service.

Speaking of pre-election rally, M. Rakosi asserted that Cardinal Mindszenty was not a victim of anti-religious persecution, but was condemned solely for "crimes" against the people.

"The government," he told the rally, "is resolved to resist any attempts by the United Nations to interfere in the internal affairs of Hungary. Nobody has been persecuted, nor will anybody ever be persecuted in this country, because of his religious convictions."

[RNS]

A Program for Religion

By the Rev. David R. Covell, L.H.D

Chaplain of Hobart and William Smith Colleges

HOBART COLLEGE, Geneva, N. Y., founded in 1822; longest affiliated with our Church; first in America to be established without benefit of a lottery; identified from the start with the eleventh bishop of this Church, John Henry Hobart who was representative of grand old Trinity Church, New York, and author of the slogan "evangelical truth and apostolic order"; is still carrying on in the tradition of its namesake. Among its alumni have been 33 bishops and 444 priests.

The chapel, chaplain, and chaplain's house are on the campus, part of the college organization, on the college budget. By petition of the board of trustees, the chapel was received into the fellowship and discipline of the diocese of Rochester. The chaplain must be an ordained priest of our Church. In his writings and addresses, the late President John Milton Potter, proclaimed his determination to make closer the ties between the college and the Episcopal Church.

The students who come to Hobart have, on the average, an appalling ignorance of religion. Many think it is morality. Many are pantheists; some are agnostics who seem to declaim most loudly when they know the least. It would seem that most of them regard religion as entirely of the emotions, with no idea that religion has a sound intellectual and reasonable basis. They can hardly regard theology as "Queen of the Sciences" when they know little or nothing about it. In the discerning words of the Rev. H. H. Hassinger, able professor at Seabury-Western and graduate of Hobart, "some worship God so that they may practice ceremonial!" They know considerably more about the mathematics, natural science, foreign language, English, or history courses, which are compulsory here and at practically all colleges and universities than they do about religion. Although, with fair grace they discharge the college's requirement in physical education and swimming, some of them question any requirement in religious education. Unfortunately, in the realm of higher education today a similar description would fit many teachers.

Hobart, which has a high academic standing and a disproportionately large number of its graduates in leadership positions, does not believe that a continuation of this ignorance of religion would produce educated men, fit its alumni for proper places and participation in life, or help make safe leaders for a world sadly needing fraternal policy and God.

Before entering, the attention of every

student is drawn to this statement in the catalog:

"Participation in religious life is required of each student, in keeping with the teachings of his own faith. Normally, this will be accomplished by attendance at the daily Chapel Services in St. John's Chapel at Hobart College, but any student who prefers may fulfill the requirements by attendance at the Church of his own faith in Geneva while the college is in session. In addition, attendance at approved religious groups or discussion groups in the College is accepted toward the fulfillment of the requirement.

"In order to keep an account of the student's progress toward the fulfillment of the religious requirement, a record is maintained crediting him with one point for each attendance at an approved religious activity during the week or two points for attendance at a Service on Sunday. Attendance is certified by the priest, pastor, chaplain, or other person in charge. A total of 240 points is required before a student may be graduated; this amounts to attending week-day Chapel twice a week or going to Chapel or Church every Sunday."

This system of a required number of points in religious education has supplanted the system of compulsory chapel that was so long in effect. In a few cases, the student has been allowed to write a paper, with a minimum bibliography, assigned by the chaplain. Such a paper must be at least 5,000 words, of quality equal to those done in secular studies. The number of points it earns is decided by a faculty committee appointed by the dean and including the chaplain. Those claiming it is against their conscience to attend chapel or Church are allowed attendance at a "Discussion Group for Conscientious Objectors" conducted by the chaplain. Points are allowed for attendance at meetings of the church clubs, provided the meeting is not just a social one.

Last year only seven papers were requested, and most of those attending the discussion group went to or back to chapel or Church before the end of the spring term. The story of the progress of the students in this discussion group is thrilling to one interested in observance of the unfolding of minds and hearts of young men, most with war experience, who were religious ignoramuses and antagonistic to the Church and religion.

A valuable background for the religious program, if, indeed not a part of it, is Hobart's pioneer course in Western Civilization, prepared by the faculty over a 6-year period. The course, originated in 1945, is now required of every student. It occupies two-thirds of each student's

study program throughout the sophomore year and one-third of the program during first term, junior year. Daily, except Sunday, there are general lectures for the entire class, which breaks up three times a week into sections of about 15 students and a faculty member. The course explains how we became as we are, why we are as we have become, and concludes with a thorough study of society. It is a secular course, but quite an apology for religion, proving from the fields of knowledge that, whether one likes it or not, the basis of our western civilization is Christianity.

A genuine understanding of the character of Christian Civilization and of American civilization as its outgrowth, is the central aim of the educational program of the college. The natural and social sciences, the humanities, philosophy, and religion — the four fields of human knowledge — are covered. The two key course programs, taught by faculty members from all four divisions, relate the fields in a unified study of growth and development. The one course deals with the Greek and Biblical origins of Christian civilization and leads to a more mature understanding of our modern problems. The other assures a deeper knowledge of the complex forms of present day society.

While the whole course in Western Civilization is, so to speak, a foundation or background for religious education, it can be seen how directly helpful are these sections included within that comprehensive course: the Bible, geography of the Holy Land, the Hebrew prophets, life of Jesus Christ, expansion of Christianity and the early Church, St. Paul, the Logos Doctrine, early Church Fathers, Heresies and Councils, monasticism, and the Christianization of the State. In addition to this compulsory course, there are 3-hour a week electives in Ethics, Old Testament, the Gospels, and the Epistles. At certain times each year it is a reassuring sight to see several hundred young college students carrying all over the campus their Bibles as text books, which are stacked high in the Chapel vestibule when Divine Service is going on and which are read and reported on!

Of course, the faculty and board of trustees are important to the religious program. Most of the 25 trustees are our Churchmen; five are clergymen and three of these five are bishops. Two of the lay members are sons of former chaplains. The president of the board must be a bishop of our Church.

The faculty has about 80 members,

and the majority are Episcopalians, including four priests. The dean, son of a former dean, and active Churchman and vestryman, was as an infant baptized in the college chapel. Some of the faculty Churchmen are real religious leaders and teachers on campus. They are men of outstanding intellect and religious knowledge and devotion to God and the Church. The head of the biology department, Dr. Theodore T. Odell, as a lay reader seems to make a habit of taking run-down or closed missions, and building them up to the point where the direction of a priest is both necessary and possible. The head of the Western Civilization course recently told the large group at an outline lecture, "you will either build the Kingdom of God or go to hell." He is an intellectual genius and, at the same time, an honest, humble Churchman and Christian. The students love and respect him. This group looks like excellent material for the "Natural Association of Episcopal Faculty."

There is an annual Corporate Communion of the faculty and their families. A few have made addresses in chapel, and 26 have acted as lectors at the week-day services.

SPECIAL SERVICES

While the choir offices are the most numerous, the various services of the Prayer Book are also used. There are also special services, such as tenebrae and candle-light missionary services. The religious plays, *The Terrible Meek* and *Murder in the Cathedral*, have been given in the chapel. The services at noon on week days this year were so overcrowded — 50 or more standing and 50 to 100 turned away — that an extra service at night had to be added. The need is great for enlarging the chapel and chancel. Last year there were 111 celebrations of the Holy Communion and 216 other services. There were good attendances of the students at the Geneva churches, and at the church clubs, meeting twice each month. The attendance at the discussion group was small, but steady. The chaplain, among others, delivered four sermons on Jesus Christ — "His Way," "As God," "As Man," "Jesus Christ and You," and there were 40 guest preachers in addition to the ten members of the senior class who gave brief week-day addresses and testimony, uncensored, but confined to religious topics.

The chaplain delivers two short lectures each week; all other chapel services on weekdays consist entirely of worship. The lectures constitute sort of a school of religion, or introduction to religion, and in a four-year cycle endeavor to give, in as simple language as possible, an outline of Christian theology. The hymns, psalms, and scripture lessons are carefully chosen. The student Motet Choir, under the direction of the professor of music, is a great help on Sunday

nights. Students help in the chancel at all services.

After a wide survey, a great assortment of religious pamphlets was purchased. These are placed in the vestibule racks near small, well-made wooden crosses which are supplied by a retired clergyman. The pamphlets are changed frequently. Pamphlets and crosses are free, but the students who take them in goodly numbers contribute rather generously for them.

The hope of the religious program is that the student will have a knowledge of Christian doctrine and a commitment thereto. The stand is taken that Christianity can well afford comparison with other religions and irreligion, with arts and science, with materialism and secularism, with deism and humanism; that there is and we can and should have a faith of strong and reasonably based conviction, fearless, with justified revelation, and proof-producing experience. The attempt is made to keep warm the contacts of the student with his home parish, so that he does not substitute a four-year chapel for his home Church. The object is to deepen the student's religious and Church life during his college days instead of weakening or shaking him loose from the grasp he had when entering the halls of higher education. There is a calm if militant assurance in the Church which is forced in no sectarian way upon a student body, many of whom are not Episcopalians. The Church's age, validity, wisdom, beauty, and holiness are allowed to appear in the simplicity of truth, the profundity of sacramental life, the hoary Catholic heritage, and the Reformation discoveries and rediscoveries.

There are two guilds. One is St. John's Guild composed of the students of Hobart College; the other is the Altar Guild, with a faculty wives' section of ten and a student section of 18 young women of William Smith College. St. John's Guild numbers 55, with the following sections: acolytes, ushers, hospitality, publicity, and intercessions. Both student guilds have a president, but no other officers, except that St. John's Guild has an elected leader for each section. Both guilds meet with and are under the instructions of the chaplain. They function well.

During the last college year — about 28 weeks of campus activity — the chaplain conducted 27 meetings of the discussion group. Students submitted papers at the end of the year. Each session was opened with prayer; about half of the 50-minute period was given to the presentation of a topic by the chaplain, and the rest given over to a free-for-all discussion. Any not voluntarily speaking were called on, and free expression was encouraged with no punches pulled! An adjunct to this group, and a help to the entire religious program was a bulletin board, restricted to notices of religious

activities, which the college erected in a strategic place in the administrative building, Cox Hall.

In residence now are 60 students contemplating candidacy for Holy Orders, most of them of our Church — one of the Russian Eastern Orthodox Church. There is a file of seminary catalogs in the college library and representatives from the seminaries visit Hobart. Thus far, Deans Nes, Nashotah; Taylor, Cambridge; Gifford, Philadelphia; Roach, Bexley Hall; Prof. Hassinger, Seabury-Western; and Fr. Pittinger, General, have honored us with visits which included preaching at the Sunday night chapel service and conferring in the chaplain's house with students before and after the service.

There is a definite minimum plan of help for these students looking to the priesthood. The president, dean, and chaplain meet with them as part of their orientation to college residence, and the chaplain has personal interviews with them individually. The college stands ready with whatever information and assistance it may furnish them. The chaplain's house is open to them, and he is available for conference. The statement by the American Association of Theological Schools on Pre-Seminary Studies is placed before the young men. They are helped to maintain contact with bishops, rectors, and seminary deans. The college allows Latin or Greek to discharge the foreign language academic requirement.

The chaplain is ready with help in the development of a good plan for studying, and, to a limited degree, in the obtaining of scholarship aid for these pre-theological students. They are warned against segregating themselves as an isolated group, urged to participate in the highly democratic activity of the campus without jeopardizing their studies. They are reminded of the importance to them as possible future leaders in the Church, of their support of the campus chapel and Canterbury Club.

Among the many advantages of this small, Church affiliated, liberal arts college is the close personal relationship between the faculty and the students. Each student has an advisor from the faculty staff. The present chaplain is a full professor.

It is a custom for a group of these students to make a retreat each year at the monastery of the Order of the Holy Cross. In June, 1947, 15 made a retreat with the chaplain and another faculty priest. The order's Superior has consented to conduct a Quiet Day for the whole campus in the college chapel.

Hobart's charter designates that "no student shall be denied admittance because of race, color, or creed." There are about 30 different communions represented in the student body and faculty. There are religious or church clubs composed of students and faculty members

om the communions most largely represented: Canterbury (Episcopal), New- in (Roman Catholic), Westminster 'resbyterian), Temple (Jewish), Wes- (Methodist), and Luther (Luther-). There is no club or organization on mpus, religious or secular, larger or ore active than the Canterbury Club. ttendance at Canterbury meetings is ually 100%. The club has so over- owed available college quarters on oc- sion that it has had to meet off campus. Canterbury Club follows the constitu- on of the national organization. It has ad a joint meeting and a joint drive for othing for Europeans with the Temple ubs, and has coöperated with a similar othing collection by all the Church ubs. It has a Sunday afternoon round ble for religious discussion. Each year has sent a large number of food boxes r distribution by Bishop Hudson of ewcastle-on-Tyne, to English war or- ans. The Club has social and enter- nment events for the whole campus, nd its choir which sings at the week- ight Lenten services in chapel and at earby Sampson College and at mission urches has a well-attended monthly orporate Communion. The choir, in öperation with the chaplain, is de- veloping the Communion into a Choral ucharist with full participation by he congregation.

A feature of the religious activity is he Council of Church Clubs formed ith the chaplain as correlating official he request of the clubs themselves. ere are the organization, purpose, and rocedure:

1. No officers except a Recording Secre- tary, to be elected annually.
2. The Council is to forward good will and mutual helpfulness between the Clubs and to be an agency for the several Clubs when and if they desire to engage in any öperative activity.
3. The Council to be not an authorita- tive body, as each Club on Campus is au- tonomous, but merely a clearing house and liaison body for the receipt and transmis- sion of information, questions, and sugges- tions relative to the several Clubs.
4. The Council to lend its assistance on campus to the furthering of religion, mu- tual understanding, and sympathy between all religious and racial groups, and support of religious life and activity.
5. Representatives on the Council to be two — preferably a Hobart student and a William Smith student; and through them all Council action to be referred to the several Clubs, each Club to accept or re- ect, coöperate or not, as it may see fit.
6. Regular meetings to be held near the beginning and end of the academic year, other meetings to be held only upon re- quest of two or more representative mem- bers or when there is pressing business to transact.
7. The Recording Secretary is to keep the Minute Book, the Chaplain to circu- late notices of meetings, no dues, and the meetings to be conducted in round table fashion rather than in parliamentary form.

For the four years this council has been in existence, there has been repre- sentation from every club and a splendid spirit at all meetings. In general, there is very good relationship between all of the clubs; a model of the unity, sym- pathy, understanding, and coöperation for religious groups and Churches in society. As part of the orientation and to intro- duce them to their fellow-Churchmen, all students are invited by groups to a series of teas in the chaplain's house to meet the Geneva clergy of their com- munion as well as the chaplain and Mrs. Covell. Bishop and Mrs. Reinheimer al- ways come for the "Episcopal Tea"; the dean, the faculty and their wives attend and help, the wives of the married Gene- va clergy come, and usually a Rabbi from some nearby city is present, since there is no such leader in Geneva.

Of course, the heart of the Hobart re- ligious program is the pastoral-sacramen- tal. The great and obvious sacramental principle of life, enunciated even by phi- losophers from Plato to Berkeley, prac- ticed by man since his creation, with not only seven but seventy times seven sacra- ments; those ladders to heaven, channels of fellowship with the Blessed Trinity — a foundation God-laid and taken advan- tage of by us. Our Lord traced the pat- tern of pastoral perfection, as He, the point of contact between the Divine and human, plaiting the celestial and terres- trial natures into the one great personal- ity, went into life's by-ways and hedges to expand into abundance the personal- ities of the Fathers' creatures and the Holy Spirit's brooding.

As the Master had His opportunities by the lake-side, so has the Hobart chap- lain by Lake Seneca; as He conferred on grassy hillsides, dusty footpaths, and at Samaritan well copings; so he has the green campus, the college walks, and the railing fronting the balcony of the gym where great and little problems are dis- cussed, where God is attacked and ques- tioned, championed and adored, where fears, confidences, and hopes are revealed, where big souls and mean ones disclose themselves, where the religious program finds that which is of the earth, earthy, as the seed bed and soil for the flowering of the search for and companionship with God and Church. As the Jesus of Naz- areth and of Heaven had His conference house of Bethany for those deeply pas- toral circles and experiences, so the chap- lain has his house for "bull sessions" and interviews, and private talks; sometimes very, very long talks, with tears or laughter, with anger or praise, with fear or rejoicing, with alibi and excuse or penitence and reform. In almost a stream they come: students, parents, faculty, townspeople, bishops, and other clergy, all in some degree making it possible for the chaplain to practice his pastoral of- fice, helping him immeasurably in it, and contributing largely to the goal of Ho-

bart's religious program — building the Kingdom of God on campus, raising the level of religious life here.

The students are maintaining the cus- tom of moving-up day exercises being immediately preceded by Morning Prayer in the Chapel. Several fraternities con- tribute flowers for the altar. Last year six young men came to the chaplain to announce, at times during the fall term, their change to the Christian ministry from the objective placed on their appli- cation blanks. The sermons, among those preached by the chaplain, which caused the most stir, commendatory remarks, and the longest continued discussion were those on the Incarnation and on Jesus Christ's Way of Life. Several students have applied to the chaplain for chapel services in periods when in the past it has been the college custom to suspend them. Significant is the number of "bull sessions" about religion among the stu- dents, and the goodly number who seek out the chaplain and the other clergy on the faculty for conversations about reli- gion which at times might run all night if the students had their way and if the older men could stand it.

Materialistic and mechanistic influ- ences still have undue weight in higher education and help to construct that at- titude which regards the Church and religion as being for the effeminate and the weaklings, the recluses, and the panty waists, while demonstrations of virile manhood apparently are intemperance in word and drink, an almost professional "griping," self-willed egotism, aggran- dizement of the appetitive desires, and a belittling of the opposite sex. It is not easy for the Christian student to face and win over this public opinion. A militant religious program must face also inertia and the almost super-conservatism of the college student against anything new or different. But the chaplain at Hobart is impressed by the courtesy of all the students and touched by the shy- ness of many; although the chaplain must be the scapegoat or symbol with respect to any dislike of, resentment against, or disagreement with that part of the reli- gious program which is required reli- gious education.

The program seems to be making head- way. It is hoped especially that it will be of some aid, in the case of those con- templating Holy Orders, in meeting that need of the Church, so well expressed by Dean Charles Taylor, of "an in- formed, courageous ministry, capable of clear thinking and vigorous action and devoted above all else to the Gospel of Christ."

In belief and unbelief, in sin and righteousness, the Lord God Omnipotent reigneth, and that the Christ may be lifted up in the individual heart and world policy is the immediate and re- mote objective of the program for reli- gion at Hobart College.

Will You Help?

GENERAL CONVENTION year is always an exciting year for the staff of *THE LIVING CHURCH*. All of us, from the editor to the most distant correspondent, put forth redoubled efforts to keep *THE LIVING CHURCH FAMILY* supplied with information about the problems and issues to come before the Convention. When the sessions themselves begin, our seasoned Convention correspondents are on the spot to provide clear and readable reports on the debates and the action taken. These reports are whipped into shape by the editorial staff, with the addition of pictures and biographical sketches and other relevant matter, and set in type, printed, and mailed on a round-the-clock production schedule.

Yes, it is an exciting time and we think *THE FAMILY* will agree that our convention issues are well worth the effort put into them. For this reason, we think this is a most opportune time to introduce *THE LIVING CHURCH* to new readers. It is always necessary for us to ask *THE FAMILY* for special contributions to meet heavy expenses of adequate Convention coverage, and we shall probably have to do so this year; but we look forward to the time when our subscription list will be large enough for us to meet Convention expenses out of current income.

As every reader knows, the paid circulation of *THE LIVING CHURCH* has been increasing steadily in recent years. In 1940, it was about 8,000; in 1943, 11,000; in 1946, 14,000; and in 1949, it is about 15,500—to be exact, the paid circulation of last week's issue was 15,372.

As circulation grows, the objective of self-support draws measurably nearer; for, although it involves additional costs for printing and paper, increased circulation does not increase the cost of news, pictures, type-setting, rent, and other expenses which remain much the same whether one hundred or one hundred thousand copies a week are printed.

If our paid circulation were 25,000 copies a week (going up to perhaps 30,000 during the General Convention period), we believe that *THE LIVING CHURCH* would be able to finance its General Convention expenses out of its revenue from subscriptions (including sustaining subscriptions) and advertising. This, we feel, would be a much better way of meeting the problem than an increase in price, or a special appeal for General Convention funds. It would be building for the future, broadening the field of service of the magazine, and not increasing the financial burden of our present loyal fellow-members of *THE LIVING CHURCH FAMILY*.

This favorable position has not yet been achieved. We are closer to the goal than we were three years

ago—present indications are that our General Convention appeal will be for \$3,800 instead of \$4,500 as in 1946. An announcement on this subject will be forthcoming about a month from now when our budget for the next fiscal year is worked out. At present, however, thinking more of the dissemination of important Church information as widely as possible and broadening the field of service of your magazine, we are making a somewhat different kind of appeal—an appeal for additional subscribers.

Where are they to be found? The answer, we believe, lies with the present subscribers of *THE LIVING CHURCH*, whose keen interest and loyalty have originated the term "*THE LIVING CHURCH FAMILY*." If every subscriber would take it upon himself to find two Church families who will undertake a 28-week trial subscription at the special introductory rate of \$2.00, the goal would be measurably nearer.

WILL you help? We are sure that you know of at least two families in your own parish who are potential *LIVING CHURCH* subscribers. Perhaps you are a Godparent; a gift subscription to the parents of your Godchild would certainly be a highly appropriate gift to help in his religious development. A subscription for newly married couples is an unusual wedding gift, but one of more than ordinary thoughtfulness—they may have enough candlesticks already.

Perhaps you pass on your copy to a friend. We are glad to have you do so, but this year won't you consider a full subscription for each of you? Then you can pass both copies on to others!

THE LIVING CHURCH is, of course, a magazine for actual and potential Church readers. It is a layman's magazine (we have four lay subscribers for each clerical subscriber), but not a magazine that appeals to the kind of Churchman who is content to have others do his thinking for him. There are such magazines, and they fulfill a useful function, but the people who are interested in *THE LIVING CHURCH* are thinking people; people whose wits are sharpened

A PRAYER FOR PEACE

ALmighty God, our Heavenly Father, whose blessed Son came into the world to proclaim peace and goodwill to men, have compassion, we beseech Thee, upon Thy children who are sore oppressed with strife, confusion and discord. Send Thy Holy Spirit to kindle in the minds and hearts of rulers and statesmen, and of the leaders in business and labor, a sense of their obligation to Thee and to mankind that, wars being ended, Thy people may dwell in the peace of a true security in the light of the cross of Thy dear Son, Jesus Christ our Lord. Amen.

instead of addled by the vigorous expression of conflicting opinion; people who like to participate in Church affairs and in the formation of Church policy; people who like to have their horizons broadened by news of other places, other communions, other cultures, other points of view. People of more limited horizons are perhaps better served by papers more closely related to their own parishes and dioceses.

Financially speaking, the benefit to the present readers from expanded circulation lies in the future rather than the present. Yet, *THE LIVING CHURCH* is almost at the place where it is over the hump of self-support. If it were not for the prospect of the added expenses of a General Convention year, we should face the ensuing months with complete confidence.

The present readers of the magazine will direct their enthusiasm and loyalty into the practical channel of drawing in new subscribers like themselves we are confident that the results will be a strengthening of the magazine which will benefit the whole Church. Won't you do your personal part in this constructive enterprise?

An Irish Iota

THE great controversy settled by the Council of Nicea, a secular historian comments, was over an iota — Homoousian vs. Homoiousian. A priest of

the Episcopal Church and the managing editor of *THE LIVING CHURCH ANNUAL* have just discovered how important an iota is — and thereby hangs a tale.

When the Rev. S. C. V. Bowman of the diocese of Erie transferred to the diocese of Dallas, the "i" was misplaced in the advice sent to *THE LIVING CHURCH ANNUAL*, so that "Erie" became "Eire." Accordingly, Fr. Bowman was duly noted on page 523 as having been received from the Church of Ireland.

We'll let Fr. Bowman take over from there:

"I never realized that one sure way to fame would be to claim Irish ancestry. . . . I have had 25 letters from would-be Irish compatriots. Of these only two are from priests, the rest all from laymen. I had no idea that we had so many, or that they were all so badly in need of fraternity. Perhaps someone should start a club.

"I have answered all the letters, but only two have turned out to be regular correspondents, evidently not resenting my misrepresented nationality. Of course, I have also received the usual number of letters from friends among the clergy, with the usual unnecessary remarks enclosed."

Yes, an "i" can make a difference! Will the Irish Churchpeople who have not yet written Fr. Bowman please correct their *ANNUALS* while the matter is fresh in their minds?

PRAYER BOOK, PAGE FORTY-SEVEN

And ye shall pray for a due supply of persons fitted to serve God in the Ministry . . .

And to that end . . . ye shall pray for all seminaries of sound and godly learning . . .

And for all whose hands are open for their maintenance.

Your prayers and your financial support of our Seminaries are essential if we are to have a due supply of men *fitted* to serve God in the Ministry.

Get down on your knees and pray. Open your hand and give.

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Memo to every Reader:

THE LIVING CHURCH has been growing and improving over the years because of the loyal and generous support of its readers. In this General Convention year we ask each reader to extend the usefulness of his magazine by a simple, yet effective means—introducing it to two of his fellow-Churchmen.

The two coupons below are each good for one 28 weeks introductory subscription at the reduced rate of \$2.00 (regular rate, \$3.23). If you are not yet a subscriber, won't you fill in one of the coupons and mail it today?

And if you are already a subscriber, won't you find two friends who want to keep abreast of the news, the work, and the thought of the Church, and prevail upon them to subscribe? The coupons may also be used for gift subscriptions but are not usable for renewals.

Act today, so that the subscriptions will be sure to include our enlarged and information-packed Prayer Book Anniversary Number of June 5th! (A subscription beginning with this number will carry through the entire Convention period, Advent, and Christmas.)

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BOOKS

REV. C. E. SIMCOX, Editor

Religious Drama

FOURTEEN PLAYS FOR THE CHURCH
Edited by Kai Jurgensen and Robert Schenkan. New Brunswick: Rutgers University Press, 1948. Pp. 275. Illustrated. Music. \$3.

Here is a book that will rejoice the heart of the religious play director. We have had many inferior modern plays and rehashes of medieval plays. It is a problem to find anything adequate. Once in a while a book like this comes to encourage us.

The plays, with the exception of *The Tragedy of Job* are translations and modernizations of medieval mystery plays taken from English, French, and German sources. Though the wording is modern and understandable, the simplicity and charm of the original have been preserved.

The plays are arranged in three groups. There are six for Christmastide, five for Eastertide, and three for other times. Suggestions and illustrations of costumes and settings are simple and workable. A number of songs, with notes, are included. Church vestments might be used for some of the plays, emphasizing the liturgical character of the originals.

This is a "must" for all Church Players Guilds. MORTON C. STONE.

Christianity on Parole

CIVILIZATION AND RELIGIOUS VALUES
The Hibbert Lectures of 1946. By H. D. A. Major. New York: Macmillan, 1948. Pp. 140. \$2.

One picks up a volume of Hibbert Lectures with great expectations. It hurts to be let down with such a thump as this reviewer has been by this book, which is heretical in substance and in virtually all of its accidents. To make matters worse, the heresy is that dullest and deadliest of all heresies: the liberalism of the Age of Harnack.

Dr. Major wants civilization to get religion again—to save itself. The religion he wants it to get is the Religion of Jesus, not the Religion about Jesus. He clearly means by this the religion of him self and of all who agree with him. He is not to be censured, of course, for believing that he is right about what was the Religion of Jesus; but if you are familiar with this approach you will realize that most of its exponents are fully as victimized by their *a priori* prejudices as are the most benighted traditionalists. Dr. Major is more so even than most.

He says in effect that if Christianity is to be given a parole and another chance to make good it will have to behave:

BOOKS

that is, come to terms with the "scientific spirit." There is no suggestion that the "scientific spirit" might have some adjusting to do from its side. Christianity on parole will have to give up some of its cherished follies, such as basing its claims on miracles. There must be no more nonsense about a resurrection from the dead or even about God becoming man.

There seems no point in listing the depressing details. One or two will indicate the *tendenz*. Democracy and Christianity seem to be the closest of all synonyms in Dr. Major's mind.

Jesus became aware of His parentage at His baptism. Prior to that He was evidently just a fine young man trying to find His vocation. Dr. Major's summary of the Lord's earthly career comes to a full stop at Calvary. After that the work.

He proposes that a new commission on Christian doctrine be appointed to follow up the work begun by the Anglican Commission of 1938, but this time to include "a number of eminent humanists—anthropocentric and theocentric—in order to explore in what way the Christian Religion could be so formulated and organized as to enable humanists and traditionalists to cooperate as members of one great fellowship, inspired by the moral and spiritual ideals of the Gospel of the Kingdom of God." C.E.S.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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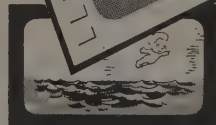
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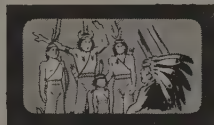
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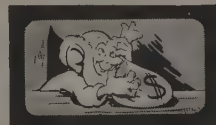
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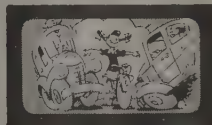
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Autumn Youth Mission

The Rev. Bryan Green, rector of St. Martin's Church, Birmingham, England, will hold a mission for young people October 30th to November 6th in New York's St. Bartholomew's Church. Tom Rees, a young layman of the Church of England, who has just completed a successful mission to youth in Winnipeg, Canada, will assist Fr. Green:

On November 9th, there will be a reunion service in the Cathedral of St. John the Divine, for those who attended the 1948 Diocesan Mission.

Two Priests Enter Roman Catholic Church

The Rev. Gordon B. Wadhams, rector of the Church of the Resurrection, New York City, since 1936, and the Rev. Charles C. Liggett, his curate, were received into the Roman Catholic Church on April 16th, at the Regina Laugis Monastery, in Bethlehem, Conn. Four members of the parish were received at the same time.

Fr. Wadhams and Fr. Liggett resigned from the Church of the Resurrection on March 15th. Fr. Wadhams said he resigned because he believed a priest should not remain rector of a parish for more than ten years. He had, however, extended that time two years, at the request of the parish.

The Rev. Dr. Robert P. Casey, Professor of Biblical Literature in Brown University, who is on sabbatical leave, will have charge of the Church of the Resurrection until a new rector is chosen. The customary activities of the parish will continue, including the parochial school.

NEWARK

Nutley, U.S.A. Aids Nutley, Eng.

The traditional ties that bind the town of Nutley, N. J., with Nutley vicarage in Sussex, England, have led to the formation of a voluntary group which is establishing a permanent Nutley Namesake Fund. The fund will help first with the repair of the church's stonework which was damaged by Nazi buzz bombs during the air blitz of 1940. Starting of the fund was inspired by Dr. Floyd E. Harshman, superintendent of schools in the New Jersey town, who has been in constant correspondence with the Rev. H. Peter Walkden, vicar of Nutley parish in Sussex. The Rev. Louis Harold Hinrichs, rector of Grace Church, Nutley, N. J., is serving as a volunteer on the committee with Dr. Harshman.

The English parish church, a 15th century structure, escaped a direct hit but was shaken when a bomb fell in the roadway between the church and Queen Anne house, badly damaging both. Stained glass windows must be replaced and the walls must be strengthened. At the same time, the vicar hopes to convert from candle light to modern lighting.

The fund took its designation from the established historical fact that Nutley, N. J., took its name from the vicarage on the high road from London to Eastbourne. In a recent letter to Dr. Harshman, Fr. Walkden explained the origin of the name "Nutley." In Sussex vernacular a "ley" is a field, hence "Nut-ley" is a field of nut trees.

MICHIGAN

Prayer Book Observance

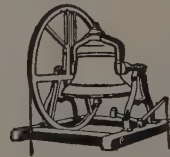
The observance of the 400th Anniversary of the Book of Common Prayer will be undertaken during the coming year in the diocese of Michigan under the guidance of a committee appointed by Bishop Emrich of Michigan. The committee is composed of the Rev. Otey R. Berkeley, chairman; the Very Rev. John J. Weaver; the Rev. Clark L. Attridge, D.D.; the Rev. Henry Lewis, D.D.; the Rev. Otis G. Jackson; Dr. Randolph G.

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Alms; Dr. Robert H. Durham; Dr. E. P. Richardson; Mrs. Ethel H. Hogle; Mr. Maurice Wood.

One of the first acts of the committee was to arrange for interesting displays of prayer books at the diocesan convention in January, 1949, and the clergy conference in Ann Arbor in February. At the diocesan convention, an edition of the Prayer Book published in 1549 (printed by Christ Church Cranbrook, Bloomfield Hills), and the official diocesan copy of the 1928 Prayer Book, were on display. At the clergy conference, Dr. Alms, of the Clements Library of the University of Michigan, arranged to lecture on and display selections from the large collection of material on the Prayer Book contained in the library.

Tentative plans are under way for a large out-door service and pageant, to be presented in the late spring or early summer. Meanwhile, many plans are being made for study groups, sermon series, etc., looking toward the education of the people regarding the Book of Common Prayer.

Bishop Emrich has set as a goal for the diocese, the owning of a Prayer Book by every communicant.

CENTRAL NEW YORK

Radio and TV Seminar

The Rev. William R. Robbins, rector of St. Peter's Episcopal Church, Cazenovia, N. Y., and the Rev. Harold S. Wright, night, deacon-in-charge of St. Mark's Church, Clark Mills, N. Y., were chosen as delegates from the diocese of Central New York to the annual Radio and Television seminar, sponsored by Colgate-Rochester Divinity school in Rochester, April 18th to 21st.

In making the announcement of their appointment, Bishop Peabody of Central New York and the Rev. Albert A. Chambers, rector of St. Peter's, Auburn, N. Y., who is chairman of the department of promotion of the diocese, stressed the importance of modern communications methods in the work of the Church. "We believe that if the Church is to reach many of those persons without any religious affiliation, it must utilize every phase of our present-day means of dissemination of information. Our clergy should be kept informed of all new trends and techniques. For this reason, we plan to send the Rev. Mr. Robbins and the Rev. Mr. Knight to this seminar," Fr. Chambers said.

This is the first time that the diocese of Central New York has sent delegates to a conference on the use of mass media of communication. Both the Rev. Mr. Robbins and the Rev. Mr. Knight had experience in promotion and radio work before entering the Episcopal priesthood.

Feed My Sheep

Do you remember when poor Simon Peter kept reiterating and protesting his love for Our Lord, how Jesus kept commanding (not requesting) "Feed my sheep"?

How and where are animals or people fed? They are taken where the food is. It's that simple, and yet, when it comes to feeding men spiritually, it suddenly becomes a major problem only because protestants of the love of Jesus simply, strangely, will not, do not, in the main, make any effort to have any part in feeding Jesus' sheep.

As stated, feeding is accomplished where food is to be found. Our Lord ordained that His followers should be fed at the Family House, His Holy Church. Those Simon Peters amongst us therefore need to be told the same thing their first "ancestor" was told. Our Lord wants, basically, that His followers shall bring the sheep to Him at His House, and He will see that they are fed. We should understand plainly, friends, that Jesus doesn't just pleasantly request this action on our part.

He EXPECTS it. It's all part of the contract, whereby He assures eternal life to those who love and follow Him, and that does not contemplate following selfishly or exclusively. The Christian Religion doesn't have those two words in its dictionary. Another thing, Our Lord knows only too well that most of us aren't capable of attending to the feeding of souls where they are brought to Him. He asks only that WE BRING them to be fed. He'll take care of the actual feeding. And what Heavenly Food, the Blessed Sacrament of His Body and Blood!

Holy Confirmation is another splendid feeding place. Have you ever brought a hungry soul to that place? Hadn't we better be getting at the business of leading some of the hungry sheep home?

Don't forget, Jesus, WITHOUT ANY QUALIFICATIONS, says to those who profess to follow Him, "Feed my Sheep," and that requirement has never been withdrawn or relented.

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SEMINARIES

Dr. Easton Retires

The Rev. Dr. Burton Scott Easton, who since 1919 has been professor of the literature and interpretation of the New Testament in the General Theological Seminary, retires as of February 1st. Dr. Easton was elected professor emeritus last year. During the Michaelmas Term of 1948-1949 he conducted classes as acting professor. Dr. Easton will continue for the present to reside at 4 Chelsea Square, in the Seminary Close.

Philadelphia Adds to Faculty

Arrangements for a number of additions to the faculty, at least two of which are definite, are being made by the Philadelphia Divinity School.

Bishop Remington, Suffragan of Pennsylvania has consented to teach part of the town and country course in pastoral work.

The Rev. Wm. W. Manross, Ph.D., librarian of the Church Historical Society, will be added to the faculty as a special lecturer in the historical field.

The Rev. Joseph Hall, III, who has served on a part-time basis as instructor in history and theology, is expected to serve on full-time in 1949-1950. He hopes to obtain his doctor's degree this June.

The Rev. Clifford Samuelson, rural work secretary for the National Council, and the Rev. Dargan Butt, S.T.M., instructor in pastoral theology at Seabury-Western are expected to do some teaching at Philadelphia next year.

Archbishop Carrington

† *Extracts from the speech by the Most Rev. Philip Carrington, Archbishop of Quebec, "The Future of the Anglican Communion," given at the convocation of the Interseminary Conference at Bexley Hall, Kenyon College, Gambier, Ohio, on April 21, 1949.*

"The question arises whether there is any final authority or standard of faith in the Anglican Communion; and it is much to be questioned whether we will ever find anything more substantial than mutual consent and agreement among ourselves and with the tradition which we had from the beginning. What is this tradition? Committee Four of the Lambeth Conference felt that there is only one answer to this question; it is the Prayer Book, which gives us our pattern of worship. There seems to be no bond of union which we can point to beyond this. . . .

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canism presents the same service everywhere. . . .

"This Book of Common Prayer spread with the Anglican Communion throughout the world as the standard and measure of its religious life. As it traveled slowly assumed new forms, an American form, a South African form, a Singalese form, and so forth. It was an unhurried biological process, and as it went on, Prayer Book bred true to type. If I have a family of churches, we have a family of Prayer Books which are an index of the character and individuality of the Churches in which they are used. In many cases the Prayer Book has gone into a new language. In my own diocese it is used in three languages, English, French, and Cree. The Cree are the most conservative, I am told. . . .

"A world-communion like ours requires perhaps some machinery for the purpose of exchanging information and coordinating effort. At present it has more than a consultative committee of rather sketchy character. We suggest the formation of an Advisory Council and the appointment of special officers in regional churches whose duty would be to keep the member-branches in touch with one another; we suggested too a central 'staff college' or school of search for the study of our theology and other problems, and it was thought that St. Augustine's College, Canterbury might be so transformed as to serve this purpose; we also suggested that in the fifth year, between Lambeth Conference there might be held a congress for bishops, clergy, and laity, representative of our communion in some other land than the British Isles; and we also recommended the preparation of a cycle of mutual intercession such as is now in use in St. George's Cathedral, Jerusalem to be taken up generally in all our churches everywhere.

"These are modest proposals; but I hope that they may be taken up, and that all Anglicans everywhere may thus be drawn more consciously into the larger fellowship of faith which we experience in the Lambeth Conference."

TRAINING SCHOOLS

Country Gentleman Features Roanridge Program

The Roanridge program will revitalize the nation's rural Churches, according to an article in the April *Country Gentleman* featuring the Roanridge Rural Training Foundation. The foundation school, which is about 12 miles from Kansas City, trains clergymen for work in rural churches.

Wilber A. Cochel, former editor of the weekly *Kansas City Star*, fathered

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SECONDARY SCHOOLS

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at Patterson

Patterson School in Legerwood, Caldwell County, N. C., has maintained a capacity enrolment of 65 during the school year 1948 to 1949. A record number of applications and inquiries for the fall term are being received. In order to accommodate all those desiring to enter, it will be necessary to utilize the new gymnasium which has been under construction for the past two and a half years. The gym has extra space near the playing floor which can be utilized as temporary dormitory quarters for 20 boys.

The vocational arts department has been enlarged to include the teaching of carpentry, plumbing, welding, and general repairs. Boys taking the course have done a large share toward the building of the gymnasium as well as toward making equipment.

Though vocational and athletic programs have been expanded neither the scholastic rating of Patterson nor its Christian emphasis have been sacrificed. The June graduating class is largest in years, and most of its members plan to enrol in college. Patterson's education program is designed to keep the boys happy and to train them for Christian citizenship.

St. Paul's, Walla Walla

St. Paul's School for girls, Walla Walla, Washington, has not only built a new gymnasium, it is also remodeling a residence hall to make room for 14 more girls, and is beginning construction on Galbraith Memorial Hall, a new school room unit that will have ten class rooms and a laboratory.

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DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them"*

Frederick John Buttery, Priest

The Rev. Frederick John Buttery of the diocese of Newark, who retired in 1946 because of ill health, died on Easter morning in the rectory of his friend and seminary school-mate, the Rev. William Charles Heilman. Fr. Heilman is rector of St. Simeon's Church, Wildwood, N. J. Fr. Buttery had gone to Wildwood to assist at the Good Friday and Easter services, but was taken ill Good Friday night.

Fr. Buttery's body was brought on Easter Tuesday to Bergenfield, N. J., where he had been vicar of All Saints' Church for the 21 years prior to his retirement. Services were conducted that evening by the masonic lodge of Bergenfield and by the volunteer fire department of Bergenfield, of which Fr. Buttery had for many years been chaplain.

Bishop Washburn of Newark read the burial office at 10 o'clock on April 20th, in All Saints' Church. He was assisted by the Rev. Guy Herbert Madara, present vicar of All Saints' and by Fr. Heilman. Clergy of the diocese were in the procession. Fr. Buttery was buried beside the grave of his wife in Washington Cemetery, Washington, N. J. Bishop Washburn and Fr. Madara officiating.

Fr. Buttery was born May 7, 1885, in Milton, Kent, England, the son of John William and Gertrude Harriet Hill Buttery. His education was received in St. Dunstan's Boys School, Canterbury, and Whitmore Hall, Walverhampton, England. He was graduated from the General Theological Seminary in 1915. His wife, the former Ruth Anna Young, died seven years ago.

During his ministry he served Christ Church, Glen Rock, N. Y.; Christ Chapel, Wortendyke, N. J.; St. Barnabas' Mission, Norwich, Vt.; St. Paul's Parish, Vergennes, Vt.; St. Paul's Church, Roosevelt, L. I.; and All Saints' Church, Baldwin, L. I.

Surviving Fr. Buttery is a cousin, Mrs. Jay Ward, of Short Hills, N. J., and nieces and nephews in England.

JERUSALEM CYCLE OF PRAYER

May

6. Exeter, England: Charles Edward Curzon; William Frederick Surtees, Bishop Suffragan of Crediton; Francis Whitfield Daukes, Bishop Suffragan of Plymouth.
7. Florida, U.S.A.: Frank Alexander Juhan.
8. Fond du Lac, U.S.A.: Harwood Sturtevant.
9. Fredericton, Canada: William Henry Moorhead.
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POSITIONS WANTED

REFINED, middle-aged Churchwoman desires position as Companion. Small salary. Reply Box M-262, The Living Church, Milwaukee 3, Wis.

PRIEST, 45, married, preacher, pastor, desires parish salary \$2600 and rector. Reply Box P-266, The Living Church, Milwaukee 3, Wis.

PSYCHOLOGY INSTRUCTOR—Wanted, position as instructor in psychology in church college. B.S., M.A., churchman, 36, single. Reply Box P-259, The Living Church, Milwaukee 3, Wis.

POSITION WANTED as Housemother by cultured Churchwoman with college background, energetic and efficient. Reply Box M-251, The Living Church, Milwaukee 3, Wis.

RECTOR, successful Eastern Parish, Graduate Scholar in New York City, desires use of Rectory, Metropolitan New York City, during July an August in exchange for conducting services. Prayer Book Churchman. No children. Reply Box W-261, The Living Church, Milwaukee 3, Wis.

PRIEST, 35, competent preacher, desires Sunday work for July, August, or several Sundays either. Stipend plus rectory. Reply Box T-245, The Living Church, Milwaukee 3, Wis.

EXPERIENCED woman worker, skilled in church school and women's work, now employed in New England parish, desires fall opening in similar position. Best references. Reply Box G-247, The Living Church, Milwaukee 3, Wis.

DIOCESAN DIRECTOR of Religious Education Layman with over ten years' experience in Religious Education. Will graduate from seminary in June. Available June 15. Minimum starting salary \$3600 plus reasonable expense account. Reply Box H-263, The Living Church, Milwaukee 3, Wis.

EXPERIENCED CLERGYMAN desires rectorship of a downtown Parish in metropolitan area. Prefers church that needs hard work to get it going. Salary not an object. Present stipend \$4,200. Reply Box P-264, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER of experience and recognized ability desires change to parish of full Catholic teaching. Salary should be commensurate with responsibility. Reply Box M-265, The Living Church, Milwaukee 3, Wis.

MATURE AND EXPERIENCED Church Choirmaster and Organist available for position in within three hours of New York. Successful also as conductor and coach of ensemble—Civic Music. Reply Box F-266, The Living Church, Milwaukee 3, Wis.

SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H. Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and Water sports. Riding. Trained staff. Nurse. Individual attention. Limited to 50 campers. References. Rate \$225 a season. Register month or season. Rev. & Mrs. R. L. Weiss, St. Thomas Rectory, 721 Douglas Ave., Providence 8, R. I.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

Rev. Robert T. Becker, formerly rector of St. Paul's Church, Yankton, S. Dak., is now rector of St. Paul's Church, Mount Vernon, Ohio. Address: 100 Chestnut, Mount Vernon, Ohio.

Rev. Edwin R. Cater, Jr., formerly rector of St. Luke's Church, Richmond, Va., is now priest in charge of Emmanuel Church, Cape Charles, Va. Address: P. O. Box 95, Cape Charles, Va.

Rev. William H. Clark, formerly assistant of St. Paul's Church, Flint, Mich., and vicar of Trinity Church, Flushing, is now priest in charge of St. Peter's Church, Monroe, Conn., and a graduate student at Yale Divinity School.

Rev. Roscoe C. Hauser, Jr., formerly rector of St. Paul's Church, Greenville, N. C., will be rector of Holy Trinity Church, Gainesville, Fla. on May 25th. Office: 124 E. Mechanic St.; Phone: 2623 Broome St.

Rev. George F. Kreutler, formerly curate of St. Mary the Virgin in New York

City, is now vicar of St. Luke's Church, Union, N. J. Address: 398 Chestnut St.

The Rev. Herbert Lewis-Jones, formerly rector of St. John's Church, Boonton, N. J., and a graduate student at the General Theological Seminary, will become rector of the Church of the Annunciation, Oradell, N. J., on June 1st. Address: 644 Center St.

The Rev. Eugene G. Malcolm, formerly rector of Grace Church, Ottawa, Kans., is now rector of Grace Church, Carthage, Mo.

The Rev. Peter H. Paulson, formerly vicar of St. Francis' Church, Los Angeles, is now assistant to the rector of St. Alban's, Los Angeles. Address: 580 Hilgard Ave., Los Angeles 24.

Resignations

The Ven. Gordon Tyron Jones has withdrawn his letter of resignation from the rectorship of St. Mary's Church, Haledon, N. J. He was to have gone to the Church of the Good Shepherd, Scranton, Pa., on May 12th.

Changes of Address

The Rev. A. W. Farnum, retired priest of the diocese of Western North Carolina, formerly addressed at 286 Charlotte St., Asheville, N. C.,

should now be addressed: Box 103, R. F. D. 1, Spooks Branch Rd., Asheville, N. C.

The Rt. Rev. Robert E. Gribbin, Retired bishop of Western North Carolina, formerly addressed at Hobe Sound, Fla., should now be addressed at Rutherfordton, N. C.

The Rev. William W. Manross, librarian of the Church Historical Society, formerly addressed at 734 West End Ave., New York 25, should now be addressed at 100 Powelton Ave., Lansdowne, Pa.

The Rev. Richard B. Martin, rector of Grace Church, Norfolk, Va., formerly addressed at 332 Kent St., should now be addressed at 1410 E. Brambleton Ave., Norfolk 4, Va.

Ordinations

Priests

Erie: The Rev. Lewis Newton Tillson was ordained priest on April 12th by Bishop Sawyer of Erie at the Memorial Church of Our Father, Foxburg, Pa. The candidate was presented by the Rev. William F. Bayle. The Rev. E. E. M. Philipson preached the sermon. The Rev. Mr. Tillson will be vicar of Epiphany Church, Grove City, as well as of the church in Foxburg. Address: 607 Madison Ave., Grove City, Pa.

CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BALTIMORE, MD.

MICHAEL AND ALL ANGELS 20th & St. Paul
D. F. Fenn, D.D., r
7:30, 9:30, 11; H Eu daily

BUFFALO, N. Y.

PAUL'S CATHEDRAL Shelton Square
Rev. Edward R. Wallis, M.A., dean;
R. R. Spears, Jr., canon
8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ANDREW'S Main at Highgate
John W. Talbott
Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
rs 9:30, C Sat 7:30

JOHN'S Colonial Circle
Walter P. Plumley, Rev. Harry W. Vere
One of America's beautiful churches.
8 HC, 11 CH S, MP; Tues 10:30 HC

CHICAGO, ILL.

ONEMENT 5749 Kenmore Avenue
James Murchison Duncan, r;
Rev. Robert Leonard Miller
8, 9:15, 11 HC; Daily 7 HC

BARTHOLOMEW'S Rev. John M. Young, Jr., r
20 Stewart Avenue
7:30, 9, 11 HC Others posted

FRANCIS' The Cowley Fathers
14 W. Thordale Avenue
Masses: 8 & 10:45, 9:30 Sung with instr., 11 Low
hymns; Daily: 7, C Sat 7:30-8:30 & by appt

CINCINNATI, OHIO

MICHAEL AND ALL ANGELS 3626 Reading Rd.
Francis Campbell Gray,
Masses: 8 & 10:45, MP 10:30; Daily: 7 ex
n & Sat 9:30; C Sat 4:30-5:30, 7-8

DECATUR, ILL.

JOHN'S Church & Eldorado Sts.
W. E. M. Ringland, Rev. W. L. Johnson
Masses: 8 & 10:45, 9:30 Cho Eu & Ser, 5 EP; Daily
5 MP, 7:30 HC, 5 EP

DENVER, COLO.

ANDREW'S Rev. Gordon L. Graser
15 Glenarm Place
Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon
C Sat 5. Close to Downtown Hotels.

MARK'S Rev. Walter Williams
E. 12th Ave. & Lincoln St.
8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs
& HD 7; Wed 10; C by appt. Near State Capital

DETROIT, MICH.

CARNATION Rev. Clark L. Attridge, D.D.
331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

KEY—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; EV, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30
MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darling, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs, Rev. Robert E.
Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Rosliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

NEW YORK CITY (Con't)

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Rev. Philip T. Fifer, ThB.
Sun: Holy Eu 8 & 9, Sun S 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery 5:11; Cho Ev 4;
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs &
HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollif
Sun 8, 9:30, 11 & 8; HC 7:30 daily; Fri 7:30 &
10:30, HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenchild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

SCHENECTADY, N. Y.

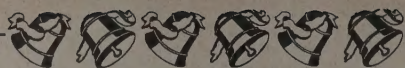
ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with ser, MP 10:45,
EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square Rev. Gerald F. Gilmore
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt

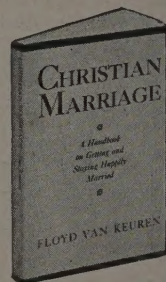


Books on Marriage

Christian Marriage

By Floyd Van Keuren

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Price, \$1.75

The Marriage Service and After

By Hervey C. Parke

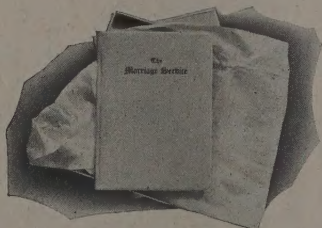
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